The fourteenth month they named Quecholli. They observed a feast to the god name Mixcoatl. And in this month they made arrows and darts for war. They slew many slaves in honor of this god.

Chapter 14
Quecholli

When they made the arrows, for a space of five days all took blood from the ears, and [with] the blood which they pressed out of them they anointed their own temples. They said that they did penances in order to go to hunt deer. From those who did not bleed themselves, they took their capes as punishment. No man lay with his wife on those days; neither did the old men nor the old women drink wine; because they did penance.

At the end of the four days during which they made the arrows and darts, they made a number of very small arrows, and bound them in four's with each [bundle of] four torches. And, a small bundle of the four torches and the four arrows being made, they offered them upon the graves of the dead. They placed also, along with the arrows and torches, two *tamales*. All this remained for a whole day upon the grave, and at night they burned it and performed many other ceremonies for the dead on this same feast.

On the tenth day of this month, all the Mexicans and Tlatelulcans went to those mountains which they call Çacatepec. And they say that this mountain is their mother. On the day that they arrived, they made huts or cabins of grass, and they lit fires, and nothing else did they do that day.

Next day, at dawn, all forthwith broke fast and set out for the country and formed a great wing, wherewith they surrounded many animals—deer, rabbit, and other animals—and little by little they kept coming together until they rounded up all of them. Then they attacked and hunted, each one what he could.

1. Marginal notation: *Hizcoatlan los dias ans.*

Al quarto decimo mes llamauan Quecholli: hazian fiesta al dios llamado Miscoatl: y en este mes hazian saetas y dardos para la guerra: matauã a honrra deste dios muchos esclauos.

Cap. 14
Quecholli.

Quando hazian las saetas por espacio de cinco dias: todos se sangrauan de las orejas y la sangre que exprimjan dellas: vntauanla por sus mesmas ienes. Dezian que hazian penjtencias para yr a caçar venados: los que no se sangrauan, tomauanles las mantas en pena: njngun hombre se echaua con su muger en estos dias, nj los viejos ni viejas beujan polcre: porque hazian penjtencia.

Acabados los quatro dias en que hazian las saetas y dardos: haziã vnas saetas chiquitas y atauanlas de quatro en quatro con cada quatrò teas: y assi hecho vn manogico de las quatro teas, y de las quatro saetas, ofrecianlas sobre los sepulchros de los muertos: pusjan tambien juntamente con las saetas y teas dos tamales: estaua todo esto vn dia entero sobre la sepultura, y a la noche lo quemauan: y hazian otras muchas cerimonjas por los defũtos en esta mesma fiesta.

A los diez dias deste mes yvan todos los Mexicanos y Tlatelulcanos a aquellos montes que llaman Çacatepec: y dizen que es su madre aquel monte, el dia que llegauan hazian xacales o cabañas de heno, y hazian fuegos y njnguna otra cosa hazian aquel dia.

Otro dia en amaneciendo luego almorçauan todos, y salian al campo y hazian vna ala grande: donde cercauan muchos anjmales, ciervos, conejos, y otros anjmales y poco a poco se yvan juntando hasta acorralarlos todos: entonce arremetian y caçauan cada a qual lo que podia.

Thirty-second Chapter, in which are related the feasts and sacrifices which they made, in the days of the thirteenth month, which was known as, and named, Tepeilhuitl.

The thirteenth feast was known as the "Mountain Feast."

All the digging sticks which were kept in men's houses, and the heavier sticks,[1] made as [representations of] mountains, they covered with a coating of dough of [ground] amaranth seeds.

And their bones were likewise fashioned of a dough of [ground] amaranth seeds, long and cylindrical in shape. Either fish amaranth[2] or *chia* [was used].[3]

And also they fashioned [images in the form of] mountains for, perchance, one who had died in the water—having drowned—or had been struck by lightning.

And for whosoever had been [thus] slain and not burned but only buried,[4] [to honor him] they also made images of the mountains; they made them all of the dough of [ground] amaranth seeds.

And upon the eve of the feast, toward sundown, they were bathed, their faces were washed.[5] When they [went to] wash them, they went blowing and sounding little clay whistles and little sea shell whistles for [the images].[6]

And they bathed them there at the Mist House; [with] fresh cane shoots they washed their faces. And some [men] washed them only at nearby shores.[7]

And when they had been washed, then the return was made whence they had come; in the same manner they came blowing whistles, with a great din as of shouting. Thereupon were given human form

Inic cempoalli on matlactli omome capitulo: vncan moteneoa in jlhujtl, yoan in nextlaoalli, in muchioaia in jpã ic cemjlhujtl, ic matlactetl omei metztli in moteneoaia, in mjtoaia Tepilhujtl. 796 X

Injc matlactetl omei ilhujtl iehoatl in moteneoa tepeilhujtl:

in jxquichtin cocoa im pipialo techachan, yoan in ecatotonti, qujtetepetlaliaia, tzoalli injc qujnpepechoaia: [241] 796 X 778

auh in jmomjo muchioaia, çan no tzoalli, mjmjmjltic, aço mjchioauhtli, anoço cõcoc: 778

auh no qujtepetlaliaia, in sçaca atlan mjc, in jlaqujlo, in anoçe viteco: [765 778]

yoã in aquin omomjquili, in amo tlatilo, in çan qujtoca, no tepetl ipan qujqujxtiaia, çan moch tzoalli in qujnchichioaia: 796 X

Auh in oqujuh muztla ilhujtl teutlacpa in teaaltilo, anoço teixamjlo: injc qujmonaltia qujntlapichilitivi, in qujnpichilitivi, cocovikotl, yoan tecciztotonti. [534]

Auh in qujmonaltiaia, vmpan aiauhcalco, acatzontli iehoatl in celtic ic qujmjxamja: auh in cequjntin çan imatenco in qujmonaltia.

Auh in entealtiloc, mec oaltecuepalo, çã no ivi, [534] 796 X 778

1. See corresponding Spanish text. Cap. XIII has: "*Assil dizen estas cosas porque de pala gruesas vsauan la nombran largos Estacones Rezonnes.*" Of these and of coeus. Tezozomoc (*op. cit.*, Lib. II, p. 379) writes: "*Para estas solemnidades, la primera era, hazer estas celebres de pale, ò de valeo de Arboles, labrandolos las cabeças lo mas poldemente que sabian. Hazian tambien de tamaños pequeños estas figurillas, à manera de los Maderos, que acostumbran los Indios, en nuestra Nacion Española, las quales llamaban Estacones.*" . . . . " Clavigero, *op. cit.*, pp. 165-7, wrote similarly.

2. *Medor Mexicus* in Molina, *op. cit.*, Spanish-Nahuatl vocabulary. In this chapter, however, Sahagún refers to *michihuauhtli* as yellow amaranth. See also p. 63, n. 28.

3. In the Bobrinskoi ed. of Sahagún, Vol. III, p. 344, Nicolás León has deleted *cocoxtli* as "*Tirinda (Chia de)*"; in his study he used the numbered illustrations in Pozo y Troncoso's reproductions. *Cocoxtli* is No. 955.

4. Tezozomoc (*loc. cit.*) further explains: ". . . *en memoria de algunos Difuntos, en especial de los que se auian ahogado en Agua, ò auian muerto de rayos, que no podiessen ser quemados sus cuerpos, ò fuessen enterrados por algunas causas.*"

5. Both Sahagún (corresponding Spanish text) and Seler (*op. cit.*, pp. 190-91) differ from this version. In Sahagún, the people wash the cane upon which the images rested; in Seler, the people are washed.

6. Though the activity seems to refer to the images, in the Spanish text Sahagún writes: "*Lo vsaßan de vna flauta Sonabua a honor como vocces al viento o a la fuente. . . .*"

7. Sahagún (*loc. cit.*) has: "*el agua que pasaba junto a su casa.*"

and adorned [the figures]; they molded them [with amaranth seed dough].

And some molded them well into the night. Thus did they fashion them: they daubed liquid rubber upon the faces [of the figures][9] and they laid [a spot of] fish amaranth seed paste upon [each of] their cheeks;[9] they covered them with banners of white paper spattered with liquid rubber, and they fitted upon them paper headdresses and their forked heron feather ornaments.

And of those who had died in the water, they placed images only upon circular mats,[10] and made them of a dough of amaranth seed.[11]

And when it dawned, then they were set in each one's house, upon reed resting places made of thin, fine reeds; or wide ones; or large, white ones; or hollow reeds.[12] Upon these they placed them.

And when this was done, when they had set them in order, thereupon they laid offerings before them. They offered them *tamales*, and *chili* sauce, or else dog meat, or turkey. And they offered incense to them.

When this was done, one said [of the figures]: "They are seated in the houses." And if one was rich, there was singing and wine was drunk in their honor; and elsewhere they only brought them offerings.

And upon the feast day, there died some women, [who were] representations of the mountains.

The first was named Tepexoch; the second, Matlalcueie; the third, Xochtecatl; the fourth, Maiauel, representing the *maguey*; the fifth was named Milnauatl. This [last was] a man, representing a serpent.

Their array [consisted of] paper headdresses and paper vestments daubed with liquid rubber—with much rubber; a great deal of rubber. And the array and adornment of Milnauatl were in the same manner.

Early in the morning they started to go, carrying them upon their shoulders on litters. It was said: "They provide them with litters." They went carrying them there. They went there in litters; they carried them in a roundabout procession. Only the women carried [the litters] on their shoulders. They went singing for them.

quintlapíchilitiviztze, iuhquin tlacaoacativiztz, ninnã ie ic tetlacatililo, techichioalo quimpepechoa:

auh in cequinti oc vecaioan, in quinpepechoa, inic quintlacatilia, quimixolhuja, yoan mjchiouhtli in quimõtlalilia incampan, quimõquentia in tetevitl, yoan quimõaquja inamacal, yiaztatzon.

Auh in atlan mjquja, çan iaoalco in quintlaliaia, in jmixtipila, tzoalli in quinchichioaia.

Auh in otlatvic: nec tetlatlalilo in techachan, tolpepechpan, aço tolpiztzoac, aço tolpatlactli, aztapili, aço axali in impã quintlaliaia:

Auh in ie iuhquj, in otecencaoaloc: ninnan ie ic quintlamanjlia: in quinnaniliaia xocotamalli, yoan tlatonilli, anoço itzcuinnacatl, anoço totolin: yoan quintlenamaqujlia.

In jquac in motenteoa cali onoac: auh in netlacamachoia, cujcatilo, yoan tlatlacoanjlilo: auh in cana çan inquich in quintlamanjliaia.

Auh in jpan in ilhujtl, mjquja cequintin cioa, imjuiptlaoan Tetepe.

Inic ce itoca Tepexoch. Inic vme: Matlalquae. Inic ei: Xochtecatl. Inic navi, Maiavel: iuiptla metl. Inic macujlli: itoca Milnauatl: inin oquichtli, iuiptlan coatl:

in jnechichioal, in jnamamacal, in jmamatlaquj: tlaolhujlli, cenca ollo, moca olli: auh in Milnauatl, çan no iuhquj in jnechichioal, in jtlatquj:

ioatzinco in quimpeoaltia in quinnapalotinemj, tlapechtica: motenteoa, quintlatlapechvia, vncan mamantivi, vncan yicativi in tlapechco, quintlatlaiaolochtia: çan no cioa in tlanapaloa, quiteuicatitivi.

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9. The corresponding Spanish text reads: besides: *"Lo cubrian de color en manera rostro dos veces, una de pintura, y otra de cubierta . . ."*
9. Cf. Anderson and Dibble, *op. cit.*, p. 2, n. 15.
10. According to Sahagún (*loc. cit.*), *"vsaban o vsauan hacher de barro, ancho cuo ouyan de vsauan."*
11. Cf. Anderson and Dibble, *op. cit.*, p. 22, n. 116.
12. In the Rebuelta ed. of Sahagún, Vol. III, p. 239, *otzalli* is explained: *"Hazy cuos que se llaman tzompachtli, es vnos verdes y hazen vnos cañutos huecos como esparrilla hueche que se llama otzalli y crian cerca del agua, y entonces se vsauan vsauan cuos las damas cuando la cubrian."*

who did not draw his blood, they stripped him, never more restoring his cape to him. The overseers took it from him for good.

And when the arrows were being formed, no [man] lay with a woman. And the old men drank no wine; they became not drunk; they abstained and left the wine alone.

And when arrows were made, they brought out their measure; all were made of equal length. And the arrow-points were of equal length. None were larger than others; nothing was joined to them.

Thereupon, [when] the reed [shafts] were cut, they went to put them into the hands of those who fitted and put on the arrow-points. Securely they tied the [ends of] the reeds, binding them well with maguey fibres, so that the arrow shafts would not split back. They set [the points] in glue,[1] so that they were held fast, so that they were well embedded.

And when they had [thus] prepared them, then they applied pine pitch to the heads and the ends. This was done quite quickly.

And when they were finished, thereupon they were bound together; they tied them in [bundles of] twenty. And when they were assembled, then everyone was arranged in rows, all ordered in line, in procession, to leave [the bundles] there at the foot of [the Temple of] Uitzilopochtli. There they heaped [the bundles] together. And when they had come to make [this] offering, then all departed [to their homes].

And the fourth day was called "Arrows are made for the homes." All men made arrows in their homes. Thus all passed the time; thus all tried [their skill] and practised, having set up, at a distance, [the leaf of a] maguey plant, which they shot with arrows. Hence were apparent those who were good marksmen, the able bowmen, those who could well wield the bow.

And upon the fifth day, one was concerned only with the dead. For them they made small arrows, each one measuring a hand's length, and put upon them only a little resin. And their points were only sticks. They bound four arrows and four pine torches with loose cotton thread, and laid them where the dead lay buried. And they placed [there] two sweet tamales. There [they remained] all day. And at sundown they thereupon burned them for [the dead] in the same place. There they set them on fire.

1. Cf. Sahagún (Bulmalo ed.), Vol. III, pp. 341, 399.

in amo mjço quipepetlaoaia, socmo quimaca in jtilma, iccen quitquilia in tepámanj.

Auh in jquac tlacatia mjtl, siec cioacochia: auh in vevenque, amo quja in vetli, amo tlaoanaia, motlacoaltiaia, quimocaoaltiaia in vetli.

Auh in muchioaia mjtl, oalquiça itamachiuhca, çan muchixquich, in muchioaia: auh in tlaxichtli, çã muchixquich, atle chicoviac, atle tlapaniliaia:

njmã ie ic tlateco in acatl, inmac quioallartivi, in tlatlaxichaquja in quitlaxichaquja, vel quichtecuja in acatl, vel ichtica quitetecuja, inic amo cuitlatzaianja in tlaxichtli: tzacupã in cõquetza, inic vel tilinja, inic vel tzitzicas.

Auh in occencauhque: njmã ie ic cocotzovia, in jquac, yoan itzintlan, çan icinhcã muchioa.

Auh in oiecauh, njmã ie ic tlacujtlalpilo, cecempoalli in mocujtlajpia: auh in otlacenquiz, njmã ie ic onnetecpanaia, onnevipanolo, oncempanoa in mocaoaz in vmpa icxitlan Vitzilobuchtli, vncan concentecpichoa: auh in õnomamanato, njmã ic vivilca.

Auh inic navilhuitl, mjtoaia, calpãnemjtilo, inquich tlacatl momjtiaia intechachan, çan iuhquj inic naviltilo, tel ic neiciecoloia, ic nemamachtiloia: ce veca quioalquetzaia metl, quimjmjna, vncan neci in aquiqui vel quimaivi, in vel memaimati, in vellamjna.

Auh inic macujlhuitl, ça mjtcaviaia in mjmjcque, quimchichiviliaia, mjtotonti, çeçemjtitl, no achitoton ic conococotzovia: auh in jtlaxichio, çan tlacod: navi mjtl, no navi ocotl, concujtlalpia ica potonquj, impã contetema, in vncan tocitoque, mjmjcque: yoan ontel tzopelic tamalli, contetema, vncan onmjlhujtia: auh in ie oncalaquj tonatiuh, njmon ic ic quintlatlatilia, in çan ie no vncan: vncan contlecavia:

[796] [766] And when they had burned, they there buried their charcoal and ashes.

And of those slain in battle, their streamers, their costly banners, their shields, and their capes, and their breech clouts they placed upon a dry maize stalk, tied on. From it hung loose twisted, red cotton [237] thread. At its end there hung a [dead] hummingbird, and four hundred [white] heron [feathers]. Many cords were pasted with feathers. At the ends hung heron [feathers]. They left these in the eagle bowl, where they burned.

And the sixth day was named "They come upon the grass."[3] And for this reason they named it "They come upon the grass," [that] grass was scattered [in the Temple of Mixcoatl]. This [was] grass from un- [793] der the pine trees. Here were ranged in their places the old women [who served the temple]. Before them lay a mat.

Thereupon came forth women with children. Each one heaped upon the mat five sweet *tamales*. All together, by fives, they laid them [there]. They came to give their children to the old women. And the old women came to take the children; they then dandled them in their arms. Then, those who danced their children in their arms gave them [back] to their mothers.

Then [the mothers] departed to their homes. This began in early morning. And it was time to eat when they finished. And when this was done, then all departed to hunt. They went to Çacatepec, there by Ixillan tonan.

And when ten days still remained in this month, as hath been said above, they then celebrated a feast [776] in honor of the god of the Otomí, who was named Mixcoatl, in the manner which will be set forth.

And when they had arrived there at Çacatepec, [342- 513] nothing was done. Only when they arrived, they all made grass shelters, in which to sleep; all lit fires to warm themselves.

And at dawn, thereupon food and drink were eaten and drunk. Then all arrayed and wrapped mantles about themselves.

[796] Then all departed; all were ordered and disposed 224 in a row, stretching like a rope nowhere broken. All, in this manner, encircled all the deer, coyotes, rabbits, and hares; cautiously they closed in upon them.

And when they had come upon them, then all

. auh in ontlatlac, in jtecollo, yoan inezo, vncã contoca.

Auh in oiacmjcque in inmecapan, yoan intlaçopan, yoan inchimal, yoã intilma, yoan inmaxtli, oouquauhtitech in qujtlaliaia, qujlpiaia, itech pilcatiuh chichilicpatl, potonquj ic tlamalintli, yiacac pilcatiuh vitzitzilin, yoã cẽtzonaztatl, mjec in mecatl, qujpotonjaia hivitica, yiacac pilcatiuh aztatl, vmpa concaoa in quauhxicalco, vmpa tlatlaia.

Auh injc chiquacentlamantli: moteneoa, çacapã qujxoa: auh injc moteneoa, çacapan qujxoa, motzetzeloa, çacatl: ichoatl in oconçacatl, vncan motecpana in jlamatque, ce petlatl imjxpan onoc.

Nimã ie ic oalmoiacatia in pilhoaque çioa, contentimanj petlapan mamacujltetl in tzopelic tamalli: ceniauh, in mamacujltetl contema: qujmõmacativi in impilhoan, in ilamatque: auh in jlamatque, qujnoalantimanj in pipiltotonti, njmã qujmonjtotia inmac: njmã ic qujmõmaca, in tenanoan, in oqujmonjtotilique inpilhoan:

njmã ic iatimanj in inchachan, oc iooatzinco in peoaia. Auh in ie tlaqualizpan in necaoalo: auh in ic iuhquj, njman iecviloa in amjoaz, vmpa tlamattivi in çacatepec, vmpa in jxillã tonan:

Auh in jmatlacioc metztli y, in tlacpac omoteneuh: vncan qujlhujqujxtiliaia, in inteouh otomj: in mjtoaia Mixcoatl in jpanjn motenecoaz.

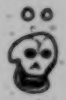
Auh in onaxioac in vmpa çacatepec aiatle muchioaia, çan oc qujxqujch haaxioa nexxacaltilo, in vncan cocochioa, tlatlatlatilo, nexxcolo.

Auh in oxlatvic, njman ie ic tlatlaqualo ẽatlioa: njmã ie ic nechichioalo, nchaapanalo:

mec viloa, netecpanalo, nevipanolo: iuhqujn mecatl motilinja, acan cotonj: muchi tlacatl im juh, qujniaoaloa in jxqujchtin mamaça, in cuiotl, in tochtli, in citli: çan jvian impan ommonamjquj.

Auh in ovel impan ommonamjc, mec tenamoialo,

3. "Ils sont allés à la grasse" (*manque quelque*). according to Garibay (loc. cit.).



Nineteenth Chapter. Here are told the offerings which they made for the sake of those who traveled to far places, and how respect was paid for the sake of those who died.

Injc caxtolli vnnavi capitulo: vncan motecheoa, in ventli in quichioaia, im impāpa vecanemja ioan injc mortlacaia in jpampa in mjquja.

441 And his household thereupon began the penances. They let themselves become dirty. No longer did 984 they wash their heads with soap, though they could bathe their bodies. Nevertheless, no more did they 585 submerge in water. But every eighty days they arranged the washing of heads with soap. Thus they showed and made it known that they did penance for the sake of their children, their young men, who were still absent. All the time they thus went about doing, however long he was gone.

Auh in jchantlaca: njman iquac compeoaltia in tlamaçeoaia, motzoiotia, aocmo māmovia, tel vel maltia yn jntlacapa, iece, aocmo polaquj: auh nanapoaltica qujmattiuj, in mamovitiuj: injc quinextia, quitemachitia, ca ipampa tlamāçeoa in jxconeuh, in jntelpuch, in oqu jxcauhque, ixquich cauitl iuh quichiuhtinemj, in jquin quiçaqujuh:

441 And if, perchance, he had gone to die, first were 765 notified the old merchants. Their task was to inform and break the news to the people. These introduced a time of mourning into the home of the deceased. Thus they made it known that during four days there would be remembrances; his household would mourn. So they would be visited and consoled, and there would be a burial ritual[1] for their child.

auh intla noce omjquito, iehoan achto caquitilo, in puchteca veuetque, intequjuh in teiolmelaoanque, in teiolpachiujtizque, iehoantin quicalaquja in choquiztli, in jxaiotl, in jchan omjquito, ic quitemachitia, injc naujlhujtl ilnamjcoz, mjccaoatinque in jchantlaca, injc tlapalolozque, ellaquaoalozque, quimjlaloz in inconeuh:

[515] And when four days had gone *by*, then his household washed their heads with soap. Thus it was said, the deceased was bathed; and thereby they destroyed and banished their grief.

auh in oquiz navilhujtl: iquac mamovia in jchantlaca: ic mjtoa, momjccaaltia injc compopolca, conjilcaoa intlaxcol:

441 And if somewhere he had died in battle, they set 765 up an image of him made of pine torches bound 778 together.[2] They made and formed his image; they adorned his likeness. This *evillotl* was only a statue of pine logs which they split into sections and afterwards bound together. And they placed upon it all the paper ornaments, the paper array, the paper jacket, the paper neck-band, the paper stole. They piled up, strewed about it, and distributed them so that they would burn all of them with it. When this was done, when they had adorned the statue, when the one dead in battle had been wept, one more day

auh intla cana oiaomjc, qujtlaliaia icujllo, quecujllotia, quecujllotlalilia, ixiptla quichichiujlia, injn Evillotl: çan ocoquavitl in quitzatzaianaia, çatepan quicujtlalpia: auh ixquich itech quitlalia, in amatlatquitl, in amanechichioalli, in amaxicolli, in amacoxcatl, in amaneapantli, quitlaolololtia, quitlatepeoaltia quitlamamaca, injc mochi ioan quitlatizque: in ie iubquj in oquicencauhque evillotl, in jquac ie choquililoz oiaomjc, oc cemjlhujtica, in jeujllo icalpulco, cemjlhujtl in ca, cemjlhujtl in eostica: auh quinjquac in ioalnepantla, quitlatiaia, vmpa in quitocaiotiaia, tevitoalco, quauhxicalco, tzompantitlan:

1. *Quiçaqujuh*: possibly this refers to wrapping of the dead or clothing of a statue.
2. *Rollos*: Corresponding Spanish text: "*su cuerpo de vna, ataúde vnas, cosa seca.*"

441 his statue spent in his tribal district [temple]. One day it was [there]; one day it remained seated. And
●765 then, when it was midnight, they burned it there in
778 [the place] which they called the god's courtyard, at the eagle vessel, [or] on the skull rack.

But if the merchant had only died on the ground[3] — that is to say, if he had not died in battle, if perchance he had only taken sick, in the very same way they prepared his statue, but only in his home did it burn — not at midnight: while yet there shone a little sun, when he already was turning on his left side,[4] when the sun hung low, they burned it.

726 Likewise it was said that at the time of the day sign One Serpent, if it was established precisely at that time, when war was declared and proclaimed among the people, when, it was said, war was announced, at that very time the war began. At that time all the eagle and ocelot warriors set out to battle; all followed, crowded, and filled the road. They arose, they set out, departed, marched, and hastened.

X787 And if one were born upon the day sign One [Serpent],[5] they said, the readers of the day signs corrected it and bestowed gifts upon him. He would become a receiver of favors, worthy of good deserts and merit; he would prosper and have sustenance. But if he did not do his penances well, according to his day sign, his gifts and favors would not come upon him. He himself would harm and destroy it. It was said that by his own act he neglected it and destroyed it by vice, etc.

[851 He who was then born they did not yet bathe;
553] they bathed him later, on Three Deer, and then gave him a name, for the reason already many times told: the day sign of the third place, when they waited for the day, the readers of day signs considered favorable. So they took this following one for him; this time they arranged and postponed it in order to give him a very strong day sign.

And Two Death, which followed, so they said, was evil; at this time there was nothing of merit. But Three Deer, so they said, was a good day sign; this is already related. The third place was always a good time; it was a time of attainment of merit, as the readers of day signs told one. And Four

auh intla çā otlalnoc ontomecatl, quiçenequj: intlacamo oiacmic, in aço çan occolicuic, çan ie no ivi in quichichioaia ievjlo, ieoc çan ichan in tlatlaia, amo ioalnepantla, oc achi tonatiuh, iquac in ie onmocaloa, onmopiloa tonatiuh quiçtlatiaia.

Nō ieoa mjtoa: in iquac ypan in cē coatl tonalli, intla ipanti, ipan motlalia, in iquac oiaotlatoloc, oteiaotlalhujloc, in omjto, in otecaquçiloc ieoiotl, vel iqua ipan vnpeoaia in ieoc: vncan ieoquiçaoia, ipan otlatocoia, ipan vnneotemaloia, vnmotema, onmacocuj, onmolinja, eoa, nēnemj, icxiconana, in jaquich quauhtlocelotl:

auh in aquin ipan otlacat ce ocelotl tonalli, quiçtoaia, quipōtlaia, quinemactiaia in tonalpouhque, tlacnopilhujanj, ilhujle, mōceoale muchioez, mocujtonoz, vncā quiquanj iez: auh inclaca mocellamacoza, in iuhqui itoual in, amo ipan muchioa in jnemac, in jcnopil: çan ichoutl quimitlacalhuja, quimopopolhuja, mjtoa: ieviian onmocaujlia, quimotlçolmjctilia. Er.

yn aquin ipā otlacat in, aiamo caltiaia, quin ipā caltiaia in Ey maçatl: iquac quitocamaca, ipampa ie mjeccan omjto: in citlonia tonalli, in jquac tlacemilhujcltia, quiçualitaia in tonalpouhque: icheatl ic contlatotoquilnia, vmpa quitlatequjnia, vmpa contlachichtiaia, inic cenca quitonalchicacoia.

Auh in quitoquilia, vme mjquiztli, iuh quitoa: amo qualli, ade vncā ca mōceualli. Auh in ey maçatl: iuh quitoa qualli tonalli, ie omjto: in citlonia muchipa quaikan, vncan ca tlacnopilhujlintli in iuh quitcilhuiaia tonalpouhque. Auh in navi tochtli, in tlanauhcaiotia tonalli, in nauhcuiopa tlavica, tlacem-

3. Ordoñez: *ibid.*, "*Y si el tal mercader moria, de su enfermedad.*"

4. Molina. *op. cit.* (Spanish-Nahuatl), *Lado, diestro.*

5. The text reads *ce ocelotl*; it is correct in the *Real Palacio MS.*